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The United States is at a most crucial hour of its history, not only because another military power of a different social and economic system confronts its frontiers, but because of its destiny and its responsibility to the people of Latin America.

Latin American and North American Relationships

by: Howard W. Yoder

THE EVANGELICAL CHURCHES IN THE CHANGING SITUATION IN LATIN AMERICA

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Latin American and North American Relationships

It is human for one to forget how much he depends upon another. The same can be true between nations. The people of the strong nation are prone to assume that their national strength is due to their own prowess, intelligence, and ability,—and that relationships with a smaller nation can be severed with no ill effects except to the smaller nation. But international relationships are much too intricate for such naive thinking. We are basically dependent one upon another.

Even as St. Paul said: "The eye cannot say to the hand, 'I have no need of you.', nor again the head to the feet, 'I have no need of you' ". St. Paul even suggests that the lesser parts may have the more honor, the more importance.

The Monroe doctrine instituted by President Monroe in 1823 bears testimony to the fact that the United States since early in its history has recognized the importance of the Latin American countries to its own welfare. It was not at that time, nor has it been since, an incentive to closer relations between the United States and Latin America, but has been a signal indication that the United States government realized the necessity of a united hemisphere free from European domination. The list of the acts of intervention on the part of the United States in Latin American affairs in times of crisis in order to protect and increase its own interests, is a chapter in United States history that many of her citizens would like to be able to forget.

Since the first international American conference in 1889, the Latin American governments have tried to get the United States to give up its right of intervention. One of the high points of Pan-Americanism came at the Bogota, Colombia Conference held in

1948 when the Charter of Bogotá was signed and the Organization of American States (OAS) was initiated. Theoretically, this pact terminated the role of judge, arbiter, and policeman long held by the United States.

The Latin American group of twenty countries was for years the largest single bloc of votes in the General Assembly of the United Nations. The increase in members of the United Nations has reduced the power of the Latin American bloc which has made its votes, by the same token, just that much more valuable to the United States and Canada in its conflict with the Soviet bloc. Almost every issue brought before the General Assembly results in a conflict between the East and the West. We too easily forget that the Latin American countries are also of the West and that their cooperation is vital in the world struggle between ideologies.

Economic Interdependence

The United States is also heavily dependent economically upon Latin America. The countries of Latin America find their closest ties with the United States economy in the two broad areas of foreign trade and foreign investment. Latin America ranks in first place in private direct investment of United States capital. In the decade 1946-57 the United States' stake in Latin America in direct investment rose from \$3 billions to 8.8 billions. In 1957 this represented 35 per cent of the total direct investment abroad; Canada was second with 33 per cent. In addition, private capital also holds \$1 billion in portfolio investments in Latin America, such as petroleum 36 per cent, manufacturing 19 per cent, public utilities 15 per cent, mining 14 per cent, and other institutions 16 per cent.

The United States received one third of all its imports from Latin America and shipped 20-25 per cent of its exports to this region during the last year. In some countries such as Colombia, Guatemala, Mexico, the United States accounts for 70-75 per cent of their exports. The only countries whose foreign trade has

been oriented toward Europe are Argentina and Uruguay, and now Cuba.

Our New Concern Over North American—Latin American Relationships

The Cuban revolution caused some new, serious thinking by North American churchmen in regard to policy toward Latin America. As with any revolution, there has been much confusion in the endeavor to think through the problems related to the present situation in all the Latin American countries. Perhaps much of the confusion has been due to the contradictory information and the partial facts obtainable upon which to base a judgment.

There are several factors causing the concern of churchmen of our countries over the critical relationships between the North and South American countries. First, there is evidence of increased awareness on the part of Christians that they *should* be concerned about the economic, social and political factors inconsistent with the teachings of Christ and that they should function as responsible citizens in finding a solution of the problems that evolve from these conditions. This interpretation of Christian responsibility is not held unanimously by any means on the part of Christian ministers and laymen, either in North America or in Latin America. It is a new current of thought that is coming to the fore as a result of revolution itself as in the case of the Cuban Protestants, as a result of the studies on "Christian Responsibilities in the Areas of Rapid Social Change" organized by the World Council of Churches, and as a result of the newly interpreted concept of the mission of the Church, to wit—that Jesus Christ is Lord of all life and that His Church should be ministering to *all* the needs of *all* men.

This concept of the mission of the Church does not minimize Evangelism, but purports to save men to a Christian fellowship which is *in* the world but not *of* the world. It increases the responsibility of the Church to a fuller participation in the life of the community of which the Church is a part, working under the guidance of the Holy Spirit in making its Christian witness.

Another factor in the new concern over inter-American relationships is the awareness that for many there has been an equating of the American way of life and the Christian message. Many a missionary on the field has experienced a certain satisfaction when the new convert becomes better dressed, or better educated, or more secure economically. Too easily, the material improvement has become a norm for judging the success of a missionary program. While importance and emphasis must be given for the concern of the material and intellectual improvement, yet it is necessary to maintain a clear distinction between material and spiritual values. With this new emphasis on social responsibility on the part of the Church, the danger of confusing the American way of life and Christianity is even more evident.

Then again, this new consideration of the relationships between the Americas is partly due to the suspicion that there may be more fault on the part of the United States government in the Latin American crises than previously comprehended. As we endeavored to understand the implications of the Cuban revolution, facts are revealed that cause us as Christian citizens to realize that our nation has not been infallible in its attitudes and actions.

Dr. Rafael Caldera, President of the Chamber of Deputies of Venezuela, recently said "The United States is also at a most crucial hour of its history, not only because another military power of a different social and economic system confronts its frontiers, but because of its destiny and its responsibility to the people of Latin America."

Democracy and Freedom

North America was blessed with a sound democratic heritage. On the other hand, the Latin American countries inherited from Spain and Portugal a semi-feudal system of absolute government in which Church and State were linked and the peoples subjugated by the autocracy. North America received the full impact of the Reformation and the Industrial Revolution, which served to place its

educational system at the service of the people to contribute to the betterment of its people. In Latin America, the political and social climate favored a discriminatory system of education with the result that but a few individuals were prepared to serve the Crown and the Church. Thus, independence came to the Latin American peoples without their having had preparation for assuming the responsibilities of self government. The hope of liberty for the masses was soon squelched by the creole dictator, who imposed a new type of enslavement.

The Latin American feels that he is genuinely democratic as evidenced by his indefatigable struggle against dictatorships. But because no democracy can survive if it is not capable of liberating man from misery, ignorance and injustice, the democratic way must be proved capable of resolving the urgent socio-economic problems of this day. The great masses of the people have awakened as they become aware of European and North American life. They demand for themselves a better life.

President John Kennedy stated in his message on the State of the Union: "I speak today in an hour of national peril and national opportunity. Before my term has ended, we shall have to test anew whether a nation organized and governed such as ours can endure. The outcome is by no means certain."

Economic Justice

The economic instability of the Latin American countries is one of the chief causes of political instability and injustice. There is an urgent plea for economic justice to rule in the realtions between nations producing raw materials and industrialized nations. The Latin American countries have been serving as the producers of raw materials, and at the same time, as a market for buying the products from their own raw materials at exaggerated prices. The plea includes the hope that foreign aid programs will permit the financing of state enterprises in Latin American countries, allowing sufficient time to insure sound economic development. Such

aid has been evaded in general, in order not to compete with the so-called "imperialistic companies." The problem of competing with nations that are highly developed industrially and which are already making rapid strides toward automation, is almost insurmountable.

Dictatorships and Communism

We ask why dictatorships appear to be inevitable in the Latin American countries. Luis Alberto Monge said in his report to the Second Inter-American Conference for Democracy and Freedom held in Venezuela last year: "One of the principal reasons for dictatorships is the lack of adequate capital for the development of countries. This has been intensified by the political domination of the few investors capable of investing in the economic process of Latin America: the feudal oligarchies and the imperialistic companies. These two groups have fomented dictatorships in order to make their task of exploitation easier, considering it more satisfactory to deal with one person or a limited group of men, than with democratic institutions which impede their activities or put limits on their insatiable desire for gain. If the present economic system of international exploitation continues, in which our work is poorly paid and the work of the developed countries is dearly paid, through the high prices of their industrial products, the causes which facilitate and strengthen dictatorships will continue."

The accusation has been made that the orientation of Latin American policy by the United States was entrusted to imperialistic companies and officials that were friendly to dictators. Funds were poured into the countries for armaments which were used to oppress the people. The Nazis, then the Communists, were used as the pretext for fortifying the totalitarian regimes. Unfortunately, the United States is often identified with dictators by many people.

Progress has been made in eliminating Latin American dictatorships. In 1950 there were eleven dictators; in 1960, there were only four. The fear now is that communism will take advan-

tage of the resulting political and economic instability and form another kind of dictatorship, the last becoming worse than the first. We in North America are deathly afraid of communism, a fear not entirely shared with the Latin Americans. There are those who feel that the North American who finds a communist in every social revolution is unjustifiably alarmed. But we cannot forget the rapid succession of events that took place in Cuba.

Cuba

We have read much about Cuba. There are three aspects of the Cuba situation that we must keep in mind. First, we must recognize that the reform programs were the driving force behind the revolution. The school reforms, the housing developments, the attempt to eliminate illiteracy, even the Agrarian reform, were attempts to right the long neglected evils of ignorance, corruption and injustice. There is little wonder that the populace was electrified to see that every effort was bent toward realizing the reforms.

Second, the confiscation of property revealed the fact that there were large American holdings at stake. Reliable sources declare that 40 per cent of the sugar lands, 80 per cent of public utilities, 90 per cent of the mines and cattle land, and practically all of the oil interests were controlled by North American companies. The American interests were equal to more than one billion dollars. When these interests became jeopardized the revolutionary government came into even greater disfavor. Here we note how "big business", legitimate foreign investments, proceeds of which have made our countries strong and powerful, take on a form of economic injustice, called "imperialism", a word that stands side by side with "colonialism" in the Latin American mind.

Again, as soon as it became apparent that the United States was opposed to the revolution, under the Castro regime, that series of incidents which finally resulted in the breaking of diplomatic relations was inevitable. On the one hand, we admire the State Department for its apparent patience and long suffering know-

ing that great pressures were being brought to bear in order that strong measures be taken at once. On the other hand, it was saddening to note that a world power was in this instance powerless to break or divert a chain of events, for fear of loss of prestige and leadership, and continued to assume the role of victim of abuse and lawlessness.

Into this situation, communism entered in stride and in character. Those closest to Castro in 1959 felt assured that neither he nor his close companions were communists. Their revolution was Cuban, not communist, they said. There is no question about the communists at secondary and lower levels. It perhaps will never be known to what extent the American position forced Castro and his government to turn to communism for aid and support. The position of the American press, radio, Congress, as well as the business world, helped to build up the Communism-image as dominating Cuba.

There are those who feel that Khrushchev is not yet ready to dominate the scene, but is content to play second fiddle in order that the Latin American countries may not react together against communism. There are those who believe that the revolution has always been communist dominated, although there is much evidence to the contrary.

There still is a possibility of reconciliation between the present Cuba regime and the United States government. The NEW YORK TIMES reported February 14 "Castro says Cuba wants United States Amity. Castro indicated that the United States would have to accept Cuba's close economic ties with Communist nations which he said were totally without political commitments."

Reliable sources still consider that Castro is unquestionably the head of the Cuban regime. He has a militia of many thousands, controls the press, radio, and trade unions. In spite of the many defections, Castro has strong popular support.

Attitude of Latin American People Toward North Americans

Dr. Frank Tannenbaum, Columbia professor of Latin American History, reports that as he returns from a recent visit to Latin America, he brings a sense of almost complete frustration at our failure to communicate with the non-Communist intellectuals of Latin America. He says: "Never in all my experience have I sensed such complete alienation on the part of the educated people interested in ideas from the United States and what it stands for. The degree of suspicion and distrust as well as misapprehension of the United States and its motives, and outright derision of what we stand for, seems almost appalling. Our primary difficulties are not economic but moral. We have lost the leadership among men who are concerned with freedom and justice, and we need to regain it. This cannot be done by increasing material benefits, but only by reasserting our leadership of free men." (*New York Times*, February 4, 1961).

The Latin American People

Good relationships with a foreign people depend also upon knowing the people, their language, customs, temperament, their history and art. In spite of Mr. Tannenbaum's comment above, our experience has been that rarely does a North American find an anti-American attitude on the part of the Latin Americans. He finds courtesy and hospitality as a visitor, friendliness and acceptance as a resident unless the North American has an attitude of superiority, contention, or provocation. The characteristic graciousness of the Latin American is much in evidence especially toward those whom he knows and considers his friends. Friendship is high on the list of personal relations among the Latin Americans.

The peoples of Latin America are different from country to country and even within a country. Their racial background varies according to the early relationship which the Spanish and Portuguese had with the native Indians, whether of exterminating them as in Uruguay, or accepting them as a slave people as in the An-

des. In Brazil, the Portuguese turned to the Negro slaves from Africa to furnish labor as the original Indians, the Tupi, were too few to provide sufficient help. Between 1884 and 1954, 4,500,000 immigrants entered Brazil from Europe. At the present time, it is estimated that in Brazil 60 per cent of the population is white, 20 per cent a mixture of white, Negro, and Indian, 15 per cent is Negro, and 5 per cent is Asian and aboriginal Indian. Thus each country has its distinct racial history.

We usually consider the languages of Latin America to be Spanish and Portuguese, but this is to forget the large English speaking area in the Caribbean. The British West Indies is an important territory surrounded by Spanish and Portuguese neighbors. The elements of revolution, the desire for change, exist in this area of four million people as well as in the rest of Latin America. There is little question but that the West Indies Federation will become an important political element of this region. This visitor had the opportunity of visiting several of these islands the first of the year. Certainly, the Protestant Churches are making valiant efforts to become more effective in the improvement of their communities. The same problem that is found in the rest of Latin America is evident here—the need for the preparation of national leadership and the acceptance of these churches into the wider fellowship of the world church.

The Indians of the Andean region present another completely different picture. There are approximately 12,000,000 of those forgotten people, the descendants of the early Incas. Their methods of farming are the most primitive, not much different from those of 300 years ago. But they too, are realizing that there is a better life, and some of them, especially in Bolivia, have had a part in the revolution, insisting upon land, and a better life. The Evangelical churches have significant work among them in scattered areas, but there remains much to be done that they may be accepted in their own countries as fellow citizens. This is not to mention the scattered tribes of primitive Indians principally in the jungle areas of the mountains, among whom the Wycliffe Bible Translators and other mission groups are working to educate and Christianize these forest peoples.

Latin America is a continent of people of many races, languages, and classes. There are the highly cultured and educated; there are the desperately poor. The rural people are flocking to the cities, seeking a better life, and find that work is usually scarce, poorly-paid, and that the struggle for existence is even greater than in the rural areas. The slums of the capital cities present serious problems for all the government and church agencies. To know *these* people is to know poverty. As much as 30 per cent of the country's population live in several of the capital cities.

The Latin American population is increasing more rapidly than in any other part of the world, twice as fast as that of the United States, $2\frac{1}{2}$ per cent annually. The present population is around 188,000,000. It is estimated that by the year 2000, the population will be at least 400,000,000. This population increase must be seriously considered in the solution of the other problems that we are considering. Certainly, the churches must be cognizant of this trend as it plans its programs of extension and service.

The Religious Situation in Latin America

The political and economic factors appear to be dominant in relationships between the Americas, but among other important factors which are necessary to mention in order to understand properly the Latin American picture, is that of the religious situation.

It is fairly well known today that Latin America is not Roman Catholic, as has been long taken for granted. It is Roman Catholic in tradition but not in practice. The Roman Catholicism of Latin America never was a minority group surrounded by the spirit of freedom, tolerance and social change as was Roman Catholicism in the United States. It is recognized now by the Church authorities of the Vatican and in North America that Roman Catholicism has been silently rejected by an increasing larger part of the Latin American population. The Church reports state that while 93 per cent of the population are baptized in the church, they know nothing about their religion. Furthermore, more than one half are buried,

and more than half are married outside the Church. Thus, Latin America has become the great mission field of the North American Roman Catholic church. With 2,500 missionaries in Latin America, one-third of their total missionary force is concentrated in that area.

There are evidences of changes in the Roman Catholic church. In the 1955 Eucharistic Congress held in Brazil, it was stated that the Roman Church would not continue to regard Protestantism in Latin America as one of its enemies along with Communism and secularism, but that the new pose would be to surpass in all the projects that Protestantism attempts to carry out. Roman Catholicism in Latin America through the centuries catered to the ruling class and land owners, although the intellectual class largely lost faith in Christianity and in the Church, considering it reactionary and opposed to progress. Considine's book "New Horizons in Latin America" reveals the new trend and mission, which is to minister to the common man. The North American Catholic missionaries are carrying out excellent programs of social service, emphasizing the educational and the medical as a part of the program of renewal of its faith.

Because of the long antagonism of the Roman Catholics toward the Protestant believers, there are few evidences of any sense of a need to work together. As long as the policy and general practice of the Roman Catholic Church is to favor religious liberty only when the Roman Catholic is in the minority, the relationship between the Protestant and Roman Catholic churches in Latin America will be cold and distrusting.

The Protestant Movement in Latin America

If it would appear that relationships between the North and South American countries are at a low ebb at the present time, there is a bond that must not be forgotten or minimized. There are 6.5 millions Protestants (called Evangelicals in Latin America) making up but $3\frac{1}{3}$ per cent of the population, but believed to form

the most rapidly growing younger church of the world. It is a dynamic movement, and becoming an indigenous part of the Latin American life. In spite of the elements of imperialism in mission relationships, in spite of delayed transfer from missionary to national leaderships in many cases, in spite of problems common to all mission work, the fellowship of the Evangelicals in the Americas (between North and South) is very real. After all, the fellowship in Christ cannot be limited by differences of race, language, customs, nor economics. Here is a basis for understanding and unity in action.

The Evangelical Church is a rising influence in the community of Latin America. It includes those people who have been seeking a better life, who mysteriously found that life in Christ and in the Christian fellowship of the churches. The Church has grown up in an unfavorable environment, with different degrees of opposition from the Roman Catholic hierarchy, in an area where it was not popular to be an Evangelical. The Church came into being with a new insight as to the meaning of salvation in Christ, in a land where the name of Christ, the church, salvation, had long been heard. But the central Evangelical message has been one of triumph through a living Lord, of new motivation and purpose in life, of a new meaning and importance to prayer and the reading of the Bible. This new purpose in the life of the individual has resulted in an eagerness for better education for the children, better living standards, for freedom from vice and immorality. Thus a middle class is being formed, or perhaps it would be more exact to say that a "rising" class is being formed, for, from whatever class the individual came to begin his life in the Evangelical fellowship, he tends to become a part of a "higher class". While the Evangelicals are but a small minority, their influence upon the life and customs in the different countries is far greater than their number would indicate.

Evangelical Institutions

The Evangelical Church has maintained schools from the beginning of its existence. The more than 1000 primary, second-

ary schools and three universities have contributed to the education of new generations of Evangelicals, and thousands of young people who are now leaders in their professions: doctors, lawyers, teachers, business employees and government heads of state. The small parochial school is a recent development which helps to relate the Evangelical church to the community in its activities and reaches many homes through the children. The religious education taught in the schools has been consistent and effective.

There are only about one hundred Evangelical hospitals in Latin America, according to the 1959 Directory of Protestant Medical Missions prepared by the Missionary Research Library. Several of these hospitals have rendered an invaluable service to the health program of the country through the preparation of nurses for the government and private hospitals. The majority of these institutions are small clinics in the poor sections of the cities or in rural areas and have filled a significant mission to the community.

Agricultural mission projects number around forty, some of which are large farms with experimental stations. Other projects are small in size, but render an effective service through extension work and community programs. Social centers are found in the poor areas of the capital cities. A few goodwill industries help the needy to help themselves. Generally speaking, the schools and social institutions have been directed by the older denominational groups. Their strong seminaries have produced capable, dedicated national leadership that augurs a new era for the Evangelical movement in many of the countries. The Evangelical churches cease to be a foreign religion, they are becoming a part of the life and culture of the people. We North Americans must expect and respect characteristics and emphases of the Evangelical movement in Latin America that may be different from those of our traditions. The opportunity of the North American churches is to cooperate with the new churches, rather than endeavor to direct or guide their development. The seed of the Spirit has been sown; the fruit may find different expressions.

The "Sects"

One of the developments of the Evangelical movement in Latin America is the rapid growth of the non-historical groups, sometimes referred to as the "sects". Of the 6,000 North American Protestant missionaries working in Latin America, 75 per cent are related to the so-called non-historical groups: the interdenominational and non-denominational missions, many of which are Pentecostal in nature and name. There are also many indigenous groups that have sprung up without any relation whatsoever to groups or individuals in North America. Some of these latter groups have large congregations of more than a thousand. The largest church building that this writer has visited in Latin America is a Pentecostal church in Sao Paulo with a seating capacity of around 8,000. This congregation is unrelated to any North American mission group; the church was paid for when it was dedicated. The Pentecostal movement has been unusually strong in both Brazil and Chile. In Chile, there are two large Pentecostal groups with about 200,000 members each. Two of the small Pentecostal groups in Chile are seeking membership in the World Council of Churches.

Evangelical Cooperation

There has been no movement toward union of national churches in Latin America, such as is found in Southern India. Cooperation has been slow among the churches in spite of the early Panama Conference in 1916 and the subsequent formation of the Committee on Cooperation in Latin America in 1918. This Committee has promoted cooperative programs on behalf of its 37 different missionary agencies in the United States and Canada, sponsored the publishing of literature and Sunday School materials, audio-visual aid programs, and cooperated with the Evangelical youth and Student movements. Since the organization of the National Council of Churches in the United States, this Committee continues to function as a cooperating agency but organizationally an area committee of the Division of Foreign Missions of the National Council.

There are ten fairly well organized national councils and con-

federations of Evangelical churches in Latin America. Several have full time secretaries and are serving as an effective coordinating agency in their countries. There are four union theological seminaries besides the several strong denominational seminaries, especially in Brazil. The hundreds of Bible Institutes some of which receive students with only primary education, render an effective ministry in the preparation of lay workers and many who become ministers of churches. The present survey and study of the ministerial training in Latin America under the auspices of the International Missionary Council should reveal some of the needs in the field of leadership training, and possible ways to strengthen this important aspect of the Evangelical movement.

A Conservative Church

The Evangelical Church in Latin America has often been criticized as a conservative church. This is undoubtedly true in many respects, partly due to the conservative missionary agencies of the more than 200 with work in Latin America that are not related to the historical denominations. The insistence upon the prohibition of smoking, dancing, drinking, etc. by many of the groups may appear to be a negative approach, but has had the effect of raising the standards of homes and personal relationships. The Evangelicals are known as people of character and good habits.

One of the characteristics of this conservatism has been the emphasis on evangelism to the exclusion of responsibility for the social welfare of the community. This is considered as a weakness of the churches. This sense of responsibility has been heightened in the churches of North America during these last years. A similar emphasis is being initiated in some of the areas in Latin America. A Latin American Evangelical consultation on "The Church's Responsibility in Areas of Rapid Social Change" will take place in Lima Perú, in July of this year. It is possible that a similar consultation will take place later with representatives of the Evangelical churches of both Latin America and North America.

Great concern has been expressed about the Evangelical churches in Cuba during these last two years of social revolution. Would the church be able to maintain its evangelistic fervor and dynamic spirit, and at the same time participate in the social changes of the country without entanglements with the state and with communism? We now know that the Cuban Evangelical churches recognized the need for change and cooperated with the Revolution in many ways. As the revolution brought hope for a new life, the Evangelicals considered that they had an unprecedented opportunity to preach the message of Christ as the way of life for Cuba. New programs were initiated and supported in large part by the Cubans themselves.

As Communism came into the picture, the Evangelical church leaders met to consider their strategy in this time of crises. A recent "Declaration of Principles" has been published under the following titles: "We believe in God", "We Believe in Jesus Christ", "We Believe in Man as a Creature of God", "Capitalism", "Communism", "Errors of Marxism", "We Will not Compromise with Communism", "Our Goal-a Christian Social Order", "We Declare Ourselves in Favor of Democracy", "Political Sovereignty Resides in the People", "The Cooperative Movement Offers Bread with Freedom", "Total Democracy", "Christian Concept of the State", and "A Call to Cuban Protestants". Certainly, every possible opportunity should be taken to maintain and strengthen the relationships of the Cuban Church with the churches of North America. Such a relationship can be a beginning for greater understanding of the two peoples and for action as citizens of our respective countries.

Conclusion

Good relationships depend upon mutual understanding, mutual appreciation, and a sense of mutual interdependence. Basic to right relationships is knowledge of the conditions, the culture, history, needs, and longings of other peoples. Above all, a willingness to give of self for others is necessary. There is need for

self examination on the part of the North American citizen in regard to past attitudes toward the peoples of Latin America. Feelings of superiority, indifference to poverty, the attitude of "my country always right", the attitude that our economy must not be jeopardized at any price nor for any reason, are not conducive to good understanding, friendship, and goodwill.

Perhaps Frank Tannenbaum was more nearly right than we know when he states that the problem is not economic, but moral. Certainly, in the realm of moral problems, the Christian Churches of both Latin and North Americas have a tremendous responsibility and opportunity.

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